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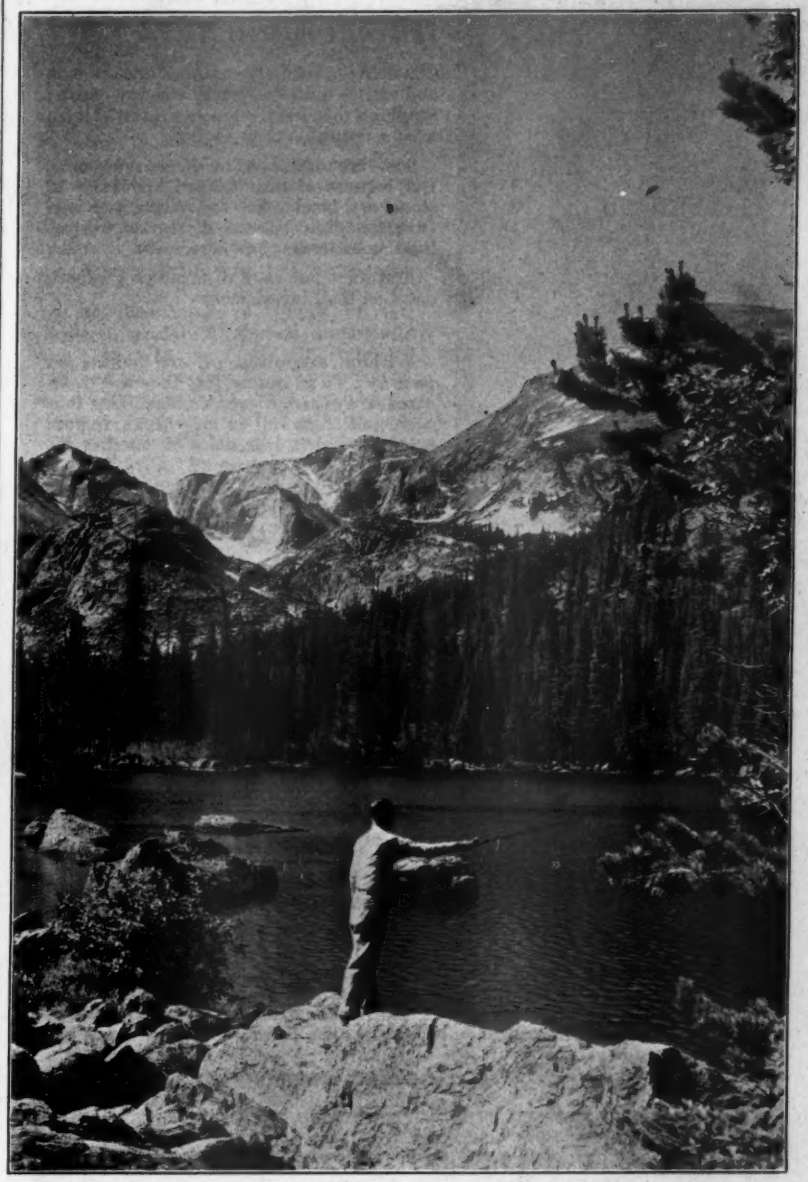

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September 12, 1959 (Lesson for September 27)

Volume 101, No. 37

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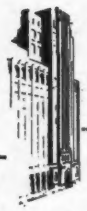

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The Sunday School Times

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The Third Christian Fellowship Tour to Hawaii

UNDER the sponsorship of THE SUNDAY SCHOOL TIMES, in co-operation with the Northern Pacific Railway, a tour to the Hawaiian Islands will be made available again this fall. It is planned for the delightful trade wind season in the Pacific, leaving Chicago Monday, October 19.

Autumn is wonderful in Hawaii. Summer clothing in the daytime and only an additional jacket in the evening are quite comfortable.

Most of the time on the Islands will be spent on the main island of Oahu, and the party will stay part of the time at the famous Moana Hotel, which occupies the best area on Waikiki Beach, and then at the Royal Hawaiian, close by, considered by many to be one of the world's finest resort hotels.

(*Continued on page 702*)

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The Sunday School Times

September 12, 1959 Volume 101, No. 37

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Tetelestai

(Greek word meaning "It is finished")

By Ann Urner King

"TETELESTAI!" Triumphant cry!
O deathless word at death!
Redemption's made, the price is paid.
"'Tis finished!" Jesus saith.

The lookers-on, insensitive,
Could hear that vital word;
But they were dead to what it said,
As though they never heard.

But at the cry, "Tetelestai!"
The very rocks did break.
A man's hard heart was torn apart.
"The Son of God!" he spake.

Put not thy hand into thy purse,
No ritual repeat.
Think not to bring an earthly thing
To that which is complete.

Believe the cry, "Tetelestai!"
He paid in full for thee.
God gave His Son, salvation's won.
Eternal life is free!

The Heat of Battle

Not all sense of burden comes from our own sins and failings. Doubtless all Christian leaders, and, in fact, all who are trying to rescue souls from the Enemy's territory, are conscious of much pressure and peculiar temptations and trials in these days. The blessed hope of Christ's return encourages and sustains, but before He comes there are problems to be solved and duties to be done. Having so many Scriptural promises of peace and joy, we often make the mistake of expecting things to go more smoothly than they do. Then, if we are conscientious, we look back to see where we may have made

mistakes, we search our own hearts for sins that may have broken our communion with God, we compare ourselves with others who are more successful, and we are tempted to discouragement because of our own apparent failures. Heart-searching is good from time to time, but discouragement is not. Our heaviness may be due to the heat and tumult of the Christian warfare which we cannot expect always to avoid. In 2 Corinthians 4, 6, and 11, the Apostle Paul spoke of some sixty things of great variety in his experience as a servant of God and among them were inward conflicts, such as, "troubled on every side, yet not distressed; we are perplexed, but not in despair; . . . cast down, but not destroyed. . . . As dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. . . . In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides . . . the care of all the churches." What a formidable list! Yet Paul was wholly given over to God's will and there was no barrier between him and his Lord. Even the Lord Jesus was "a man of sorrows, and acquainted with grief. . . . Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered" (Isa. 53:3; Heb. 5: 7, 8). We often forget that the Apostle Paul wrote, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me" (Phil. 1:29, 30). All the apostles suffered in the conflict and all down through the ages everyone who has accomplished anything for God has suffered. So if we are in places of leadership and heavy responsibility, or in lonely outposts in the Enemy's territory, let us not expect to be long free of the heat of battle, nor be disheartened when we feel its scorching blasts as though it were all our own fault. No! Much of it comes from our adversary, the Devil, who is ever alert to make trouble and hinder the work of God. There is the rest of faith (Heb. 3, 4), but also "the good fight of faith" (1 Tim. 6:12). Let us face it in the assurance that we can do all necessary things through Christ who strengtheneth us (Phil. 4:13). "Be patient therefore, brethren, unto the coming of the Lord" (Jas. 5:7).

The Leprosy of Self

By Arthur Petrie, Th.D.

LEPROSY is treated in Leviticus 13 as a type both of *sin* and *self*. A prominent word in the chapter is "flesh," or "the flesh." This is the word used so often in the Scriptures for "self." Let it be remembered and noted that the Lord is, in this chapter, speaking more about the life of self, or the self-life, than about the disease known as leprosy. This chapter was not written for the medical doctor, but for the Christian teacher; it was the priest to whom the leper was always to go for the diagnosis of symptoms of leprosy, which are also symptoms of the self-life.

Concerning the self-life, William Law, one of the great writers on the subject, says: "Self is the only root, or rather the *sum total of all sin*. . . . Self is the whole evil of the fallen nature. . . . Self is the *root*, the *tree*, and the *branches* of all the evils of our fallen nature." There are seven phases of this self noted in the seven paragraphs of the chapter mentioned.

1. *Leviticus 13:1-8.* First is mentioned a bright spot in the skin (vv. 2, 4). Beware of it; it may be leprosy. It may be the manifestation of self.

The brightness in itself was not, and is not, leprosy, nor a manifestation of self; but it must be watched. The next verse reads: "And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more" (v. 5). The priest had to keep his eye on that bright spot to see whether or not it developed further. It might not be leprosy; but it might be.

If the bright spot was deeper than the

Comfort for Dark Days

"The Lord . . . will send his angel with thee, and prosper thy way" (Gen. 24:40).

skin, then it was a symptom of leprosy. "And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean" (v. 3). What does that mean? Are you inwardly conscious of yourself, that you are bright or clever? If it is in your inner consciousness and mind, it is self. Note what is said about Satan in this connection: "Thou hast corrupted thy wisdom by reason of thy brightness . . ." (Ezek. 28:17). So brightness can be a plague of leprosy. That was the thing that captivated Adam and Eve—the desire to be bright. It was presented to them as "a tree to be desired to make one wise" (Gen. 3:6). So, let us beware of the "bright" spot.

The spot was leprosy if it had spread in the skin: "But if the scab spread much abroad in the skin . . . then the priest shall pronounce him unclean: it is leprosy" (vv. 7, 8). This means that if your brightness proclaims itself and manifests itself or advertises itself, then it is a phase of self—and self is sinful.

2. *Leviticus 13:9-17.* The outstanding words in this paragraph are "quick raw flesh." "And the priest shall see him: and, behold, if . . . there be quick raw flesh in the rising; . . . But when raw flesh appeareth in him, he shall be unclean. And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy" (vv. 10, 14, 15). Touchiness is "quick raw flesh." Are you touchy? Are you easily hurt or offended? Look out! This, too, is a symptom of self. We have an illustration of this in Matthew 17:24; 18:1. Christ had bestowed a favor on the Apostle Peter by paying his taxes. Immediately after, the disciples said to the Saviour, "Who is the greatest in the kingdom of heaven?" They were touchy about the fact that Peter had been favored by the Lord, and they had not. Furthermore, in Matthew 20:20-24, the disciples were touchy about two others of their company who had asked a special favor, and they did not like it. They showed "quick raw flesh." Quick raw flesh is a type of hurt feelings and unforgiveness. Beware, for it is the leprosy of self.

3. *Leviticus 13:18-23.* A boil is the subject in this paragraph. "The flesh also, in which, even in the skin thereof, was a boil, and is healed, and in the place of the boil there be a white rising . . . and, if when the priest seeth it, behold it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean; it is a plague of leprosy broken out of the boil" (vv. 18-20). This indicates: (1) Swellings; being puffed up with pride. It is a phase of the self-life. It was in the church at Corinth (2 Cor. 12:20). Among other things, Paul mentioned that there were swellings prevalent. "I fear, lest, when I come, I shall not find you such as I would, . . . lest there be . . . swellings." Then we see this illustrated in the life of Haman. "Then went Haman forth that day joyful and with a glad heart: . . . and Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and tomorrow am I invited unto her also with the king" (Esther 5:9, 11, 12). How he was puffed up with the spirit of pride! A boil indicates (2) a touch of self-importance. This is a phase of the self-life; it is a swelling of the mind and of the spirit.

4. *Leviticus 13:24-28.* "Or if there be any flesh, in the skin whereof there is a hot burning . . . then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy" (vv. 24, 25).

All of us know that heart burning means hot anger. Beware of that hasty word; beware of that hot temper! But remember this: all anger may not be a manifestation of self-life. Here are illustrations of hot burning where it was not a manifestation of self, and some where it was. "And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it" (Exod. 32:19, 20). Also, in Exodus 32:10 we have Jehovah Himself hot with anger, but it was not the anger of self: "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

In Numbers 25 we have the story of the fearful sin of the Israelites at Baal-peor. And Phinehas, against this crime, went out and slew two of the people. God said of him (v. 11): "Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy." While Phinehas had hot anger, it was not a manifestation of self but was holy jealousy.

"And when he had looked round about on them with anger, being grieved for the hardness of their hearts . . ." (Mark 3:5). In this instance of the Saviour there was hot anger, but it was not a manifestation of self. You remember what your Bible says, "Be ye angry, and sin not . . ." (Eph. 4:26). Weymouth put it this way, "If angry, beware of sinning." So you see, there may be hot anger that is not a manifestation of self.

But I want to give you some examples of it where it was a demonstration of the self-life: "And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Num. 20:10-12). That hot anger in Moses cost him the land of Canaan. In Psalm 106:32, 33, we are reminded again of that hot anger that was an evidence of self: "They angered him also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that

(Continued on page 701)

Notes on Open Letters

Correcting an Address

Please refer to your May 16 issue, page 395.

In your reference to the evangelical missionary efforts in Canada, you were kind enough to mention the Shantymen's Christian Association of North America. We appreciate very much your reference to the work we are doing amongst the lumbermen, fishermen, and lonely people of this great land. We have missionaries in almost every Canadian province, including our new province of Newfoundland, usually going where no one else goes with the Gospel. We praise God every day for His blessing upon the ministry of His Word in these lonely places.

Our purpose in writing is to draw your attention to our address. You have indicated 366 Bay Street, Toronto, Ontario, whereas our present address is 21 Spadina Road, Toronto 4, Ontario. We would appreciate very much if you would correct your records accordingly. Perhaps the next time you mention us, you would correct the address for our readers' benefit.

We thank God for your splendid paper, and pray that His blessing will continue to rest upon it.—*C. J. Feaver, president, Shantymen's Christian Association of North America.*

The Editors regret this mistake and are glad to publish the letter from the president of this fine Canadian mission. It received Dominion incorporation twenty years ago—in 1939—and its motto is, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

II. It Is Far Better To Be With Christ

Scriptural foundation for a glorious hope

By JUDSON B. PALMER

WE SHALL know each other in Heaven, and possibly as now, much by form and feature, although radiant with glory.

The disciples recognized Moses and Elijah on the Mount of Transfiguration. We will need no introductions there. What comfort would it be if our loved ones were so changed that we could not know them? That would not be Heaven. That glorified body will, by its intonations of voice, and by its form and features, and every act, recall the dear one we had known and loved on earth. It was the old familiar voice of Jesus at the tomb when He spoke her name, "Mary," that led the Magdalene to recognize her Lord.

3. At the moment of death the child of God will be with Christ in Heaven. Christ Jesus ascended into Heaven and took His seat at the right hand of the Father on high in His resurrection body, a material body of flesh and bones (Luke 24:39), the Man in the Glory. He has been seen there since He ascended by three men in the flesh on the earth, on three different occasions. He is there this very moment, in the same body in which He ascended from Olivet.

To Depart Means To Be With Christ

When the believer moves out of this body into the glorified one, he is with Christ. Paul says it is gain to die. There is a good reason for it and he gives the reason, because to die is to be with Christ—"having the desire to depart and be with Christ; for it is very far better" (Phil. 1:23, A.S.V.). The believer who departs this life is at once with Christ. He is not in the grave with his corruptible body, but with Christ in the third heaven, in paradise. To depart this life means to be with Christ, to live with Him in Glory. It means all of the blessedness that can possibly come from personal association and fellowship with Him.

The Lord Jesus said to the dying thief on the cross, "To-day shalt thou be with me in Paradise" (Luke 23:43, A.S.V.). With Jesus, in Paradise. His body was in the grave, but he was with Christ, a trophy of His redeeming grace. Paradise is a place of blessedness, of happiness. When the thief left his body, he went to be with Christ in Paradise.

When Stephen was dying, he saw the heavens opened; and he looked into the third heaven and saw the throne of God, and Jesus standing on the right hand of God, and with parting breath he cried, "Lord Jesus, receive my spirit" (Acts 7:55-59). He did not say, "Receive my body," but "Receive my spirit." "Receive me, myself." Stephen saw into the third heaven. It was all very real to him. He saw Jesus and recognized Him, and he expected the next moment to be with Him in Glory. Who can doubt for an instant that his expectations were fully realized? We must never think of our loved ones as sleeping in the grave, but always as living with our Lord in Glory.

The Apostle Paul makes this very clear when writing to the Church in Corinth. He says, "Knowing that, whilst we are at home in the body, we are absent from the Lord . . . and are willing rather to be absent from the body, and to be at home with the Lord" (2 Cor. 5:6-8, A.S.V.). While living in this body of flesh we cannot be present with Jesus corporeally, who is the Man in the Glory. As a spirit, and spiritually, we can have fellowship with Him here and now; but bodily He is in Heaven, and not until we are absent from this body can we be at home with Him. But we are fully assured that the very moment we depart this body we are at home with the Lord. And who can begin to measure the fullness of the meaning of that word "home"? It is one of the most precious words in the English language to us now. It is freighted with meaning to every one of us. What hallowed and sacred associations cluster about it! What holy memories it excites and stirs within us! But crowd into it all of the meaning, and all of the significance we possibly can, and when we have done our very best, we shall never be able fully to measure the meaning of that word *home* as it will be revealed to us when we shall be "at home" with the Lord.

Death Only Touches the Body

4. The child of God will be conscious between death and the resurrection. Death only touches the body. It does not touch him, the ego, the person. He lives right on. It is only the body that he has laid down. There is no break in the continuity of his thinking, of his being, of himself. His memory is more keenly alive than ever. He can think, and feel, and know, and experience pleasure and delight. It is the delight of moving out of a hovel into a mansion. "He is gone! no longer here; he is there, seeing, knowing, loving, as the blessed only can see, and know, and love."

Memory will suffer no lapse or loss, but will be stronger, keener, and more active. As we can now look back over the years and recall incidents in our early childhood, and all along during the years since then, so after death will we be able to go back over the years—and with some it may be over the centuries—and recall the same incidents that we do now.

Abraham said to the rich man who was in torment, and very conscious, conscious of his sufferings and anguish, "Son, remember" (Luke 16:25). Just recall the beautiful mansion in which you lived on earth, and the purple and fine linen with which you adorned yourself, and the table which groaned with luxuries and delicacies on which you feasted; and then "remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." Like a moving picture it must all have passed before him. He saw it all. He saw Lazarus at his gate full of sores, and full of wretchedness, and he remembered that he had not done one single thing for his comfort, or to alleviate his sufferings. In his case what a blessing if he could only forget, but he could not. He was conscious, so very conscious, and memory was intensely active and tormenting.

We have begun a life that will have no end. What was said of the wicked rich man could as truthfully be said of the saved man with Christ, "Son, remember." The rich man's memory took him back to his father's house, to the old home, and to his five brothers who were living in sin, and he was greatly concerned for their welfare. He was distressed because they were neglecting their Bibles, and forgetting God, and making no preparations for the life hereafter, and were heading for the same place of torment in which he now found himself. He must have loved them, for he wished to spare them the anguish which he was suffering. And notice that he asked that one from the dead might go to his brothers and warn them of their awful danger, so that they might escape the agonizing suffering and intolerable catastrophe which had befallen him. If lost souls can feel and love, how much more can those who have died in the faith, and who are now with the Lord of Glory, feel and love! How vivid is their memory, how deeply they feel, how fervent is their love! Our loved ones in Glory still love us. There is no more break in their love than there is in their continuity of thought. Their love will not die. It cannot die. It is a part of their being, of themselves, and not of their body. The Scriptures tell us that "love never faileth." Our loved ones will continue to love right on after they are with Christ in Glory. They love us with a purer, holier, and intenser love than they ever knew before. They think of us and they continue to love us.

Love Will Continue

If this man in torment still loved his brothers, how much more will the redeemed in Glory with Christ love those whom they loved in the flesh! Does it not mean much to you who have been left behind to mourn, that your loved ones who have gone on before to be with Christ continue to love you with a greater and sweeter devotion than they ever knew on earth? The very thought

(*Continued on page 700*)

A Survey of Religious Life and Thought

Encouragements and warnings from all the world

By WILBUR M. SMITH, D.D.

"**IF THE foundations be destroyed.**"—Unless I am greatly mistaken, the most amazing revelation of the disintegration, or we might say, the disappearance of moral standards in high circles in our country is in no less an area than the Supreme Court of the United States. This is set forth in its official decision, June 29, of this year, in granting permission to Kingsley International Pictures Corporation to present in a film various scenes from the grossly obscene volume, "Lady Chatterley's Lover," by the late D. H. Lawrence, whose writings are the offerings of his lascivious and brilliant mind to the gods and goddesses of lust. I am here not discussing the book, but the verdict of the Supreme Court. The Regents of the University of the State of New York, from whom permission for films must be obtained, denied license for the showing of this film on the ground that "the whole theme of this motion picture is immoral under said law, for that theme is the presentation of adultery as a desirable, acceptable, and proper pattern of behavior." Now the members of the Supreme Court, after quoting this statement said, "*We accept the premise* that the motion picture here in question can be so characterized." (In writing this column, I have in front of me not some truncated account of the decision of the Supreme Court, but the entire document.)

The verdict of the Supreme Court continues: "What New York has done, therefore, is to prevent the exhibition of a motion picture because that picture advocates *an idea*—that adultery under certain circumstances may be proper behavior. Yet the First Amendment's basic guarantee is of freedom to advocate ideas. The State, quite simply, has thus struck at the very heart of constitutionally protected liberty [!].

"It is contended that the State's action was justified because the motion picture attractively portrays a relationship which is contrary to the moral standards, the religious precepts, and the legal code of its citizenry. This argument misconceives what it is that the Constitution protects. Its guarantee is not confined to the expression of ideas that are conventional or shared by a majority. *It protects advocacy of the opinion that adultery may sometimes be proper,* no less than advocacy of socialism or the single tax. And in the realm of ideas it protects expression which is eloquent no less than that which is unconvincing."

There then follows page after page of legal argument defending the right of this corporation to show a film in which adultery is advocated as desirable. Let me quote once again: "To assume that this motion picture would have offended Victorian moral sensibilities is to rely only on the stuffiest of Victorian conventions. Whatever one's personal preferences may be about such matters, the refusal to license the exhibition of this picture, on the basis of the 1954 amendment to the New York State Education Law, can only mean that that enactment forbids the public showing of any film that deals with adultery except by way of sermonizing condemnation, or depicts any physical manifestation of an illicit amorous relation. Since the denial of a license by the Board of Regents was confirmed by the highest court of the State, I have no choice but to agree with this Court's judgment in holding that the State exceeded the bounds of free expression protected by the 'liberty' of the Fourteenth Amendment. But I also believe that the Court's opinion takes ground that exceeds the appropriate limits for decision."

Now I am no authority on law, but anyone can see from this decision that any film can now be shown in this country setting forth the sin of adultery as something desirable. In other words, it is only "an idea" when presented in the film, but we should never forget that adultery on the statute books is called crime. Thousands of marriages are terminated by the carrying out of this mere "idea." I cannot help but ask myself this question: If adultery is only an "idea," why are not "murder" or "theft" also mere "ideas," when set forth *commendably* in a film? How can we give permission to show films that try to depict as a mere "idea" what the laws of our land affirm are crimes? If we can have a film commending adultery as desirable, why not have some films setting forth Communism or even atheism as desirable? One wonders what might happen if the wives of some of the Justices of our Supreme Court became convinced that Lawrence was right, and acquired a few lovers of their own.

Finally, I could not help, in reading this document, but be impressed with the fact that in these twenty-seven pages, Lawrence is quoted, and a number of various decisions of other courts are quoted, but there is no reference here to the Law of God, or to the Word of God, or to God Himself. The Seventh Commandment is as vital and basic today as ever in the history of mankind, "Thou shalt not commit adultery," and the consequences of disobedience lead to the same tragedies, disillusionment, the perverting of one's judgment, and the weakening of one's character, in this twentieth century, as in any other period of the history of the human race.

Mennonites Aid Chinese Refugees.—The Far East News Service, which always carries interesting items, reports the following in reference to relief work in Hong Kong:

"More than $225,000 worth of relief goods for distribution to Chinese refugees has been poured into Hong Kong during the past twelve months by the Mennonite Central Committee, Relief Arm of the American and Canadian Mennonite Churches. Of the total quota of meat, soap, and clothing given out, one-fourth went to 'Project Double Need,' mothers in the largest maternity ward in the world (with 23,000 births last year!). The committee distributes, on the average, sixty-three gift packets of food and clothing daily to mothers who leave the Kwong Wah Charity Hospital with their three-day-old infants.

"The balance of the food and clothing was distributed through forty-nine different relief and welfare agencies and mission groups that have direct daily contact with the million refugees whom the organization seeks to help. On the label of each can of meat and on the sticker attached to each piece of clothing are printed the words, 'In the Name of Christ.'"

Unevangelized Cities in Western Europe.—The latest issue of the always interesting bulletin put out by the Greater European Mission makes the astonishing statement that "across western Europe there are approximately 250,000 cities and towns that are unevangelized—and with the fewest missionaries of any continent in the world to reach them." The item states that in one department in France, of which there are ninety-two, there are six hundred towns with no Gospel witness whatever.

Few Roman Catholic Scientists.—When two years ago I did some research as to the religious beliefs of the outstanding biological and physical scientists of this country, I was astonished to note how very few were of the Roman Catholic faith. This has recently been confirmed by an article appearing in a national *Catholic* magazine, *The Sign,* in which the author makes this astonishing statement, "If you see a headline in your daily newspaper announcing that a group of university students have made an important discovery in any field of science, you don't have to read the text to know that it was not a Catholic university." May I simply repeat, this is from a Catholic journal.

Secularization of Judaism.—Mr. Clarence L. Coleman, Jr., president of the American Council for Judaism, representing about 20,000 members in thirty-five regional chapters, says that Judaism "is becoming a secular group-culture enterprise. The primary religious quality is being cast aside in favor of other interests." All will agree in the tragic truthfulness of his statement that "the State of Israel is being pressed as the most important part of Jewish life, with no specific relevance whatever to religion."

Report on Russia.—I would urge every reader of these columns to send for a very informing and encouraging brochure, "Reaching Russia," by Paul E. Freed, the director of the Voice of Tangier, with offices at 354 Main St., Chatham, N. J. In the introduction to this report Mr. Freed says:

"In the fall of 1956 I went to the Soviet Union for the purpose of seeing what could be done through Gospel broadcasting behind the Iron Curtain from the Voice of Tangier. The fact was established that we are getting into Russia and the Iron Curtain countries with a strong signal and that it was most important to go ahead with the task of a full-scale program of broadcasting the Gospel into the Iron Curtain countries and the Soviet Union. At that time I heard both our regular programs and test programs clearly in several places.

"After returning from the first trip into Russia we put into effect a number of programs in fourteen Iron Curtain languages into that part of the world.

"Two years later, accompanied by Rev. B. L. Armstrong, our deputational secretary, I once again went behind the Iron Curtain for the purpose of finding out what had been done through these Gospel broadcasts. The results were indeed most thrilling. We heard our broadcasts clearly in places such as Prague, the capital of Czechoslovakia; Warsaw, the capital of Poland; Minsk, the capital of White Russia; Kiev, the capital of the Ukraine, and Moscow itself. This booklet is largely a report of this second trip taken late in 1958 into the Soviet Union and some of the satellite countries such as Czechoslovakia, Poland, and Hungary."

Mr. Freed reports that there is only one Protestant church in Moscow, referred to as the Baptist Church, in a city of five million people. Each time he attended services, he found the church filled to capacity long before the service began, with people standing packed solidly through the aisles, into the halls, up the steps, and in the balcony—about 2,500 in attendance. There are no Sunday schools as such in the entire Soviet Republic. The Communist Party prohibits religious instruction for anyone under the age of eighteen, in schools or in institutions. The University of Moscow boasts of 1,900 laboratories, 1,500 rooms, and 13,000 students enrolled in science alone. The Lenin Library in Moscow has 17,000,000 books on its shelves, twice as many as are in our own great Library of Congress.

The Increasing Drift Romeward of the Church of England.—As I opened my copy of the *Church Times* for May 22, my eye at once fell upon a picture of a procession of priests and ecclesiastical dignitaries carrying a large statue of a woman under an elaborate canopy. If there had been no legend to this picture, I would have concluded at once that it was a photograph of a Roman Catholic procession. Rather, this pilgrimage marked the centenary year of the Church Union, held on Monday of that week at Walsingham. The day began with a High Mass, followed by a procession to the Shrine Church "where the Eucharist had been continually offered since five in the morning." Then came the final procession through the abbey grounds, past the parish church, along the narrow village streets back to the shrine, with the statue of "Our Lady of Walsingham," all accompanied by the pilgrims' singing of the "Ave Maria." Walsingham has been called England's Nazareth. What has Protestantism to do with such idol worship?

Evangelistic Campaign in Italy Opposed.—The Spezia Mission for Italy with headquarters in London has just issued a most interesting summary of the evangelical campaign carried on during May in the city of Naples, opposite the famous National Museum. The words of the report state the problems and results of this much better than any words of mine.

"Sponsored by the Naples churches of the Spezia Mission, under the leadership of Signor Napoleone, their pastor and the secretary for the campaign, this effort was joined by almost all the evangelical bodies in the city. Great blessing was experienced even in the preliminary preparation meetings and united prayer gatherings, and many made a new dedication of their lives to God and there were a number of conversions also before the campaign began.

"The organization and attractive publicity was carried out with great thoroughness, a splendid united choir was formed, counselors were chosen and trained, the hoardings were covered with posters announcing the meetings, 70,000 handbills were distributed, 10,000 invitations were delivered by hand or sent through the post, and loud-speaker vans toured the city making the meetings known. The chosen messenger for the meetings was Rev. Enrico Paschetto, the Italian superintendent of the Spezia Mission.

"Then came the opposition's bombshell. The hall was duly hired eight months ago according to normal procedure, when the nature of the meetings for which it was to be used was clearly stated. Notice was also properly lodged at the Police Headquarters, when no objection was raised and the permits were duly granted. But on the very day of the opening meeting, and not before, with only a few hours to go before the doors were to be opened, the Chief of Police, Commissioner Correra, arbitrarily prohibited the meetings being held in the hall on a trifling pretext.

"After much pressure, and for fear of public disturbance, permission was at last granted for the opening meeting on the Sunday night, but it was to be for that night only. Hastily the Roman Catholics brought up an image of the Virgin Mary, the Madonna of Fatima, and paraded it in front of the hall with a long procession of cars just before the meeting was due, but, in spite of their every effort, every seat on the hall was taken and a splendid meeting was held.

"All efforts failed to obtain the use of the hall for further meetings and they were held first in the Swiss Church and subsequently in the Methodist. This hall which holds 600 was crowded every night and hundreds more heard the messages in the streets through the loud-speakers placed outside. The choir sang splendidly and the messages went forth with great power. Twenty-three people registered their desire to receive Christ as Saviour during the Campaign and another twenty acknowledged subsequently that they had done so, some of these being those who already attended the churches."

Laubach Warns of Red Conquest.—One of the most alarming statements—shocking, if I may use the word—to come from any dependable authority in contemporary missionary activity is one which I have not seen reported in this country but only in English papers. Dr. Frank Laubach, the literacy expert and missionary leader, in a recent address at a convention in Swanwick in England, held up a globe on which the underprivileged countries of Africa, Asia, and Latin America were marked with black stripes, and remarked, "These stripes will turn red in from five to ten years unless we change our policy. If the Communists win these billion people, the world is theirs. Some of my best friends think we are already too late." While the churches have only about 20,000 missionaries throughout the world, the Communists have an estimated 400,000 agitators in Africa, Asia, and Latin America.

Bitter Attitude Toward Judaism in Russia.—In a current issue the *London Jewish Chronicle*, the most important Jewish periodical in English, contains a sad report from one of its correspondents regarding the present bitter attitude of the Soviet Union toward the maintenance of the Jewish religion in Russia. The Jews have virtually disappeared from the diplomatic services of the U.S.S.R. Only three Jews are left in both Houses of the Supreme Soviet. The correspondent continues: "The Jews are the only religious group in the U.S.S.R. not permitted to have a central religious body, and probably the only group whose writers are not permitted to publish their works in the original languages of Yiddish and Hebrew." This, in spite of the fact that over 24,000 Jews are listed among the scientific workers in the Soviet. Some cities in Russia, containing as many as 20,000 Jews, do not have a single synagogue left where they can worship.

Denominational Affiliation of State Governors.—A survey by a Lutheran journal published in Minnesota reveals that twelve of our state governors belong to the Methodist Church; eight are Baptist, eight Roman Catholic, seven Lutheran, five Presbyterian, three Episcopalian, two Congregationalist, one Jewish, one Mormon, and two without any religious affiliation.

International Uniform Lesson

LESSON 13. SEPTEMBER 27. GOD'S CALL TO FAITHFULNESS

Malachi; printed text, 2:17 to 3:4, 16-18

Golden Text.—Mine eyes shall be upon the faithful of the land, that they may dwell with me.—Psa. 101:6

THE KING JAMES VERSION

Mal. 2:17 Ye have wearied the LORD with your words. Yet ye say. Wherein have we wearied *him*? When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

Chap. 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

. . . . . .

16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by International Council of Religious Education.

The Lesson as a Whole

By C. J. Woodbridge, Ph.D.

Approach to the Lesson

MALACHI, last of the "minor" prophets (writing about 425 B.C.), was God's mouthpiece to the Jewish remnant in Palestine which had returned after the captivity in Babylon. He is the prophetic link connecting the Old and New Testaments. "Malachi" (Heb.) means "my messenger." He looks across the intervening 400 years and predicts the arrival of his prophetic successor, John the Baptist (3:1; see Matt. 11:10), who would prepare the way before Christ.

The Jews needed a stern rebuke. In their initial burst of religious and patriotic enthusiasm they had rebuilt the Temple and fortifications of Jerusalem, and re-established the ancient worship of Jehovah. But now their ardor was cooling. The flesh, corrupt and deceitful as ever, was asserting itself. A voice from Heaven was sorely needed.

Malachi reminds Israel of God's unfailing love, denounces her corruption, pointedly analyzes her sin, and warns her of impending judgment. He brings to her remembrance the gracious promises of the Lord. He declares that Israel's Messiah would come, His arrival announced by a messenger of God. And finally the day of the Lord would break, when those that feared God would be spared, and divine wrath would be visited upon the wicked.

Verse by Verse

Mal. 2:17.—*"Ye have wearied the Lord with your words. Yet ye say, Wherein . . . ? When ye say, Every one that doeth evil is good in the sight of the Lord, . . . or, Where is the God of judgment?"* The remnant of the Jews, back in Palestine, seemed disillusioned. Why did their enemies still prosper? Why did not God intervene for His people? Their words were bitter and worthy of prophetic denunciation. Compare the Psalmist's complaint (Psa. 73:3-12) and his solution of the problem (vv. 16-20).

Mal. 3:1.—*"I will send my messenger, . . . he shall prepare the way before me . . . the Lord . . . shall suddenly come to his temple, even the messenger of the covenant . . ."* The prophecy is twofold. First, "I send" (literally) my messenger, John the Baptist, to prepare the way for Christ (study Isa. 40:3; Matt. 3:3; 11:10; Luke 1:76). This is what our Lord's forerunner John did, denouncing sin and announcing the Messiah's coming. But second, while it is true that our Lord expelled money-changers from His Temple at His first coming, at His second advent He will return to His reconstructed Temple in Jerusalem.

Verse 2.—*". . . who may abide the day of his coming? and who shall stand when he appeareth? . . . he is like a refiner's fire, and like fullers' soap . . ."* "Fullers' soap," an alkali burned for potash and then mixed with olive oil, was a powerful cleanser. Could the Jews believe that the Lord would ignore sin—either theirs or their enemies? Never! As soap *separates* impurities from cleansed material, and fire *separates* dross from valuable metal, so at our Lord's return nations will be judged, *separated* unto life or death.

Verse 3.—*". . . he shall sit as a refiner and purifier of silver . . . he shall purify the sons of Levi . . . that they may offer unto the Lord an offering in righteousness."* In old days the refiner actually sat before the pot, keeping it at the proper temperature until he could see himself reflected in its purified contents. So the Lord chastens and purifies His people (cf. Phil. 1:29; Heb. 12:10; 1 Pet. 1:7) for their own blessing and fruitfulness. When He returns to the earth He will cleanse the priests of the remnant which turns to Him in the Great Tribulation, that they may carry forward the work of the rebuilt Temple.

Verse 4.—*"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old . . ."* The "days of old," "former years" (literally), refer to the period of the patriarchs and to the early days of the Levitical priesthood before Israel had openly rebelled against her God. When Jerusalem becomes the capital of our Lord's coming kingdom on earth and a purified people worship in His holy Temple, their adoration and sacrifices will once more be acceptable to Him. (For a description of the offerings and priests of the future Temple see Ezek. 43:19-27; 44:9-31.)

Verse 16.—*"Then they that feared the Lord spake often one to another: and the Lord hearkened . . . and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."* "Fear" of the Lord is awesome trust in Him. To "think upon" is to prize or to esteem highly. In Malachi's day while multitudes of Jews back in Palestine were grumbling against and deeply grieving God by their sin and caustic sarcasm, a faithful remnant remained. These encouraged one another in the things of God. Their rewards await. For the Lord keeps His book of records "for them." On the basis of their deeds believers will be recompensed at Christ's return, when they meet Him in the air (cf. Rev. 22:12; Rom. 14:10; 2 Cor. 5:10).

Verse 17.—*". . . they shall be mine, saith the Lord . . . in that day when I make . . . I will spare them, as a man*

Dr. Woodbridge has prepared printed, loose-leaf outline studies of all the New Testament Books. These are for personal Bible study and teaching. If interested, write for a descriptive folder to The NEWS, Curwensville, Pa.

spareth his own son that serveth him." The words "up my jewels" are missing in the Hebrew. In the day that I "make" (i.e., do all this; cf. 4:3), when Christ returns at the hour of prophetic fulfillment, the believing remnant will be His special possession ("mine"; cf. Exod. 19:5); He will deliver them from the disaster of judgment and welcome them as faithful members of the family of God.

Verse 18.—*"Then shall ye return . . . discern between the righteous and the wicked, between him that serveth God and him that serveth him not."* To "discern between" is to understand the difference between. Sin had blurred the moral vision of the Jews back in their land. Ethical distinctives seemed to them to have disappeared. They must return to their Lord if they would recapture their lost perspective. Predictively, the prophet suggests that in the future, when dispersed Israel is restored to her land, the remnant will once again have spiritual discernment.

The Heart of the Lesson

Israel's sin was worthy of severe reprimand. Malachi bluntly exposes it and summons the nation back to the path of faithfulness to God.

The priests had proved unfaithful. Surely, after their distressing experiences in Babylon, they would have remained true to their holy calling when at long last they were back in their own land. But such was not the case. Their offence was threefold.

First, they presented unworthy sacrifices to God. The Mosaic Law stated that animal offerings should be without blemish. But they despised God's table and altar, and used polluted bread and blind, lame, or sick animals (1:7, 8, 13, 14). Second, they were more concerned about their priestly pay than about the performance of their sacred duties. Third, they went about their task in perfunctory, formal fashion, with no holy zeal whatever.

The people, too, had wandered from God. "Like people, like priest" (Hos. 3:9). They were guilty in several respects.

First, they had "profaned the holiness of the Lord" (2:11) by intermarrying with foreigners in the land, thus defiling the Hebrew blood strain; and then in many instances by divorcing their wives. When called to account for this fault they had impudently defied the Lord. Second, the people had robbed God in their tithes and offerings (3:8), selfishly retaining for their own use what they should have dedicated to the Lord.

From all this waywardness and transgression Malachi earnestly urges Israel to return to her God. In her worship, daily life, and stewardship she must once more be faithful. The names of the Jews who had not apostatized but had remained true were inscribed in the divine "book of remembrance" (3:16) as belonging to God. But the wicked would receive their just due at the coming of the day of the Lord when Christ, the "Sun of righteousness," would certainly arise (4:2).

Last Week's Lesson

12. September 20.—God's Promise of Peace. .....Zechariah 7 to 14

Next Week's Lesson

1. October 4.—"Ye shall Be Witnesses Unto Me." .....Acts 1

Topics for Development

Tithes and Offerings The presenting of tithes (the tenth) of one's earnings or gain and the donation of free-will offerings to the Lord were customary long before Malachi's day. Abraham, returning from the slaughter of allied kings, paid tithes to Melchizedek (Gen. 14:20). Jacob vowed to give his tithe to God (28:22). The Mosaic Law decreed that grain and cattle were to be tithed (Lev. 27:30, 32). The Levites who received these tithes gave their tithes in turn to the priests (Num. 18:26-28). Even in our Lord's day, His religious enemies tithed (Luke 11:42).

The tenth belonged to the Lord. To refuse to give it was to "rob God" (Mal. 3:8). But this did not mean that the remaining nine-tenths belonged exclusively to the owner. God owns *all* of our possessions. If the Hebrews under law felt compelled to donate their tithes to the Lord, how much more should believers today give at least a tenth of their receipts to God, and supremely dedicate their *all* to Him.

Practical Applications

What about our giving to the Lord? Are we faithful stewards? Do we let Him have our best, or do we give Him the "lame and sick" of our possessions? Does He actually receive, as a minimum, the tenth of our income?

What motivates us in our daily work? Are we using brain and brawn solely to earn a living, or to the glory of our God?

Questions for Teacher and Class

By C. J. Woodbridge, Ph.D.

TO whom did Malachi declare his message from the Lord?

2. Name two sins of which the priests were guilty.

3. How were the Hebrew people defiling their separation unto God?

4. How were they then making this crime even more abominable?

5. The coming of what New Testament messenger is predicted in Malachi?

6. What two illustrative comparisons does Malachi use in describing the separating, purifying effect of Christ's return in judgment?

7. Why is failure to tithe robbing God?

8. What promise does the Lord make to those who are faithful in their stewardship?

9. Where are the names and deeds of faithful servants of God inscribed?

10. What Old Testment prophet will appear to herald the coming of the Day of the Lord?

(Answers on page 695)

The Bible warns us against intermarriage with unbelievers (e.g., 1 Cor. 7:39; 2 Cor. 6:14). Are we teaching our young people to be alert in this area?

Do we who really "fear the Lord" speak often with one another concerning the sacred things that thrill our souls? Believers need mutual encouragement along the way.

Remember God's "book of remembrance" (Mal. 3:16). Our acts of kindness and deeds of loving mercy, performed in the Saviour's name, are recorded there.

Malachi is "my messenger." Every redeemed child of God is a messenger for his Lord. He has a beautiful, soul-inspiring message of salvation to bring to an increasingly needy world.

Outline of the Lesson

1. The reminder of God's love (1:1-5)
2. The transgressions of the priests (1:6 to 2:9)
3. The iniquities of the people (2:10-17; 3:7-15)
4. Blessing and judgment (3:1-6, 16 to 4:6)

Golden Text

Psa. 101:6.—*"Mine eyes shall be upon the faithful of the land, that they may dwell with me."* Faith in Christ is essential to salvation. But daily, steady faithfulness in one's conduct, worship, testimony, and service is well-pleasing to the Lord. He beholds and takes particular notice of our way of life, frowns upon our shortcomings, approves our deeds of devoted loyalty, and repeatedly reminds us that His eternal rewards await those who earnestly seek to do His will.

MEDIA, PA.

The Busy Men's Corner

By Tom M. Olson

"Ye have wearied the Lord with your words" (Mal. 2:17).—As the everlasting God, the Lord, the creator of the ends of the earth, He "fainteth not, neither is weary" (Isa. 40:28); but Israel had wearied the Lord with their words, metaphorically speaking. Who has not heard a mother say to her child, "You make me weary with your continual whimpering," when she did not mean she was physically weary?

Israel was saying, "Everyone that doeth evil is good in the sight of the Lord; and He delighteth in them." These were lying, not to say blasphemous, words!

It is possible that the people felt justified in talking the way they did because they were comparing themselves to the evil and idolatrous nations around them which were prosperous. Their false philosophy said, "All prosperity manifests the favor of the Lord, therefore the Lord must delight in these evil characters."

The Israelites proudly thought that their actions were far superior to those of the prosperous idolaters around them; therefore the Lord should delight in, and prosper them. But they ignored the

fact that they were being disciplined for their heartless formality.

When Asaph allowed himself to become envious of the prosperity of the wicked, his feet were almost gone, his steps had well nigh slipped, until he went into the sanctuary and understood their end. Then he realized that it was good for him to draw near to God (Psa. 73). What Israel needed was a visit to the sanctuary! Such a visit would have satisfied them that the God of judgment and justice was still on the throne.

"Behold, I will send my messenger . . ." (Mal. 3:1).—This promise was fulfilled in the coming of John the Baptist (Matt. 11:10), to prepare the way of the Lord. The messenger is the same whom Isaiah mentions: "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God" (40:3, A.S.V.). There is proof of the deity of the Lord Jesus Christ—He is "Jehovah," He is "God."

Repentance and faith constituted the necessary preparation (see Matt. 3:2; Luke 1:76, 77). "Repentance toward God, and faith toward our Lord Jesus Christ" prepare one for the Kingdom of God today (Acts 20:21; Luke 24:47).

Repent and turn! Christ shed His blood
To reconcile thy soul to God!
All has been done; for refuge flee,
Apply the blood, He'll pass over thee.

As when the ancient Israelite
Upon that dark Egyptian night
Put on his door the mark of blood,
And so escaped the wrath of God,

My friend, I plead, do thou the same—
Put all thy trust in Jesus' name!
Not all good works, nor prayers of thine
Can save, apart from blood divine.

But that will save! Before Him bow,
Repent, and turn, and trust Him now;
For soon will end the day of grace:
God's wrath is coming on apace.
—From Kingdom Tidings

". . . the messenger of the covenant, whom ye delight in: behold, he shall come . . ." (Mal. 3:1).—The Lord Jesus is "the messenger of the covenant," for it is in Him that the covenanted blessings shall be made good to Israel.

He did come to His Temple! Praise God for those who were seeking Him and who delighted in Him, such as Zacharias, Elisabeth, Simeon, and Anna (Luke 1:38).

He came to His own things, and His own people received Him not. The nation despised, rejected, and crucified Him. "But as many as received him, to them gave he power [or the right] to become the sons [or children] of God, even to them that believe on his name" (John 1:12).

The prophecy has a future application. He came in grace, but He will come again "as a refiner and purifier of silver," to test everyone and everything. There is special reference to the sons of Levi (Ezek. 48:11), but He will also be "a swift witness" against all who practice evil.

He says in our Golden Text: "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me" (Psa. 101:6).

"And they shall be mine . . . when I make up my jewels . . ." (Mal. 3:17).—This verse holds a very special significance for me as I am part of the direct fulfillment of this promise. My grandmother was the only one in her family who was saved. As she lay dying, she was praying for all her family and called her sixteen-year-old daughter to read the Bible to her. The Bible fell open at Malachi and the daughter read this verse. "That is enough," said my grandmother and fell asleep in Christ resting on this promise. Today all her immediate family are with the Lord, and He has answered even to the third and fourth generation!

WAWONA, CALIF.

From the Platform

By Joseph Edwin Harris

SUGGESTED HYMNS

"Breathe on Me, Breath of God"
"Take Time To Be Holy"
"Sinners Jesus Will Receive"

A Prayer Before the Lesson.—O God, our Father, who knowest us entirely, we would come before Thee confessing the things for which our hearts rebuke us, and asking Thy pardon. Give us Thy help to overcome our sins and bless this study to us today, that by it we may be moved to seek our place among those who love and faithfully serve Thee. Make us stedfast and keep us from going astray. Lead us into lives of usefulness in the service of our Saviour. Spread to all people the good tidings of Him who came to save us from our sins. Comfort sad hearts, heal ailing bodies, cheer despondent souls, guide perplexed ones, and liberate all enchained by sin. Dispel the spiritual and moral darkness of our time that men everywhere may welcome Him who is the light and life of men, our Lord Jesus. May we all learn to walk in the light and put away the works of darkness. Hear and answer us graciously for our Saviour's sake. Amen.

After the Lesson.—Here is another lesson containing a striking contrast. Our first verse (Mal. 2:17), tells of people who "wearied the Lord" with their words. They complained that it seemed God was unfair and favored evildoers. They questioned His justice. They spoke irreverent and defiant things of God. But, in contrast, the next chapter (3:16, 17) tells of people whose words delighted God. They talked to one another of the Lord in reverent, loving words as those who delighted in Him and served Him, and "the Lord hearkened, and heard it," and special note was made of them. So we have a contrast: murmurers against God, complaining of Him, and lovers of God, speaking reverently and favorably of Him.

Christ said, "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). To hear a man speak freely and unrestrainedly is to see what is in his heart. What we are shows in what we say. What do our words reveal about us? Do they show us to be of those who have no reverence and no love for God? Or do they show us to be of those who delight to talk of the goodness and mercy of God? Do our words show us to belong to God's people or to the world and the Devil's crowd? A young man of

AVOID AND BE DESPISERS OF DEVOTED TO GOD

eighteen had gotten in with the wrong crowd and drifted away from God and His people. When an evangelist came to town, this youth's gang went to a meeting to criticize and ridicule, but the backslidden boy heard things that night that made him see his danger in going with these despisers of God and the Gospel. When the invitation was given to turn to the Lord, he disregarded his companions and boldly went forward to trust Christ and live a changed life. To a Christian worker, he said: "I'm glad I came out of that gang. I might have been lost forever." There and then he moved out from the ungodly group into the Christian group and became an earnest Christian. If you are in with the wrong crowd, change sides right now.

CALGARY, ALTA., CAN.

Say, Fellows,—

Wade C. Smith's Boys' Class

SAY, fellows, we have had a good time studying the Prophets this quarter just closing; mostly the Minor Prophets. I was disappointed that the lesson assignment in Daniel skipped the lions' den and the three Hebrews walking unharmed in the fiery furnace. Daniel's prophecies are valuable, of course, but the lions' den and the fiery furnace were always the heart of the book for me. And when we came to Jonah the lesson assignment gave only one verse to the whale! Now today the assignment is in Malachi and the lesson skips right over "The Tithe." I love the miracles that are recorded in the Bible. But the present-day trend seems to turn away from the miracles and the supernatural, in an ordinary person's experience. Some of the most thrilling incidents, according to God's Word, have a "miracle center."

Don't tell me there is nothing supernatural or miraculous in Malachi's Tithe. He quotes God as saying, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). That is a marvelous statement, only accepted by a comparative few. Otherwise the church treasuries would be overflowing with surplus funds and the main problem would be how best to expend the money.

I did not discover the joy of tithing until I was forty-five years old; had been living in the misery of debt for many years with apparently no prospect of ever paying out. A year after I began tithing, I had paid up all debts with interest, was living within my income, and saving up something for the future. The financial relief was small in contrast to the new experience that comes with consciously being fair with God. The transformation in my finances came like a bolt out of the blue sky. It is a story so thrilling I dare not go further in it, for lack of space.

Fellows, as time progresses I am more and more impressed by what generations have missed. How, for centuries, great values have gone undiscovered. Of course, doubtless, this was a part of God's plan, but as we look at present-day advancement in science and human knowledge and skill, it would seem the human race has slept on its privileges, while it remained for succeeding generations to uncover fabulous wealth. It is said that for many years the natives of South Africa thoughtlessly kicked about what appeared to be worthless stones, which afterwards proved to be diamonds of fantastic value! Little children threw them at the birds and chickens (if they had chickens). Man was once content to use oxcarts with solid wooden wheels for transportation; his great-grandchildren hitched their horses to a more practical vehicle with spokes in the wheels. Later, descendants hopped into a horseless carriage and those still later took to the air. Now, preceded by monkeys and dogs and mice, we are leaping into space and the universe has become more than a million times larger. What would be the chagrin of the oxcart driver if he could sit in an armchair at Cape Canaveral and receive messages by sight and hearing from somewhere around the moon.

I dare not go into a discussion of the development of power, progressively made available to man.

These comments are only suggestive of vast areas opened up in human life spans. Enormous as they are, they are by contrast puny values alongside the vast *spiritual* wealth and power and joy long hidden to us dull humans. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). But the next verse states, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." Yes, God has revealed, but we have not had the surrendered will and spirit to take it all in. Some years ago, Dr. Russell Conwell, a great preacher, wrote a lecture entitled "Acres of Diamonds," setting forth the fact of our blindness in the presence of great values.

For thirty years I foolishly ignored the challenge of the tithe, never dreaming of what I was missing.

WEAVERVILLE, N. C.

This Week's Questions Answered

(The questions are on page 693)

1. To the Jewish remnant back in Palestine after the 70 years of captivity.

2. Two of the following: they offered unworthy sacrifices, served primarily for remuneration, and with little enthusiasm (Mal. 1:8, 10, 13).

3. They were intermarrying with the unbelieving people of Palestine.

4. Many were divorcing their wives (2:16).

5. John the Baptist (3:1; Matt. 11:10).

6. Refiner's fire and fullers' soap (Mal. 3:2).

7. Because one is retaining for himself the portion that actually belongs to the Lord.

8. He will open "the windows of heaven" and bless them abundantly (3:10).

9. In the Lord's "book of remembrance" (3:16).

10. The Prophet Elijah (4:5).

MEDIA, PA.

My Class of Girls

By Vivian D. Gunderson

LET us begin this morning by having each one of you recite a Bible verse that you are glad you have memorized.

Next Sunday we start the Book of Acts, which tells some thrilling things Christ's disciples did after He went back to Heaven, and the Holy Spirit came. So next quarter we will learn the Scripture Catechism Card, "Our Works."

Today we will read from the last book of the Old Testament. Malachi, like Zechariah, prophesied to the Jews who had returned to Palestine after seventy years' exile in Babylon. But he prophesied about one hundred years after Zechariah. The spiritual condition of the Jews in the land had gotten worse, yet they would not admit that they had grown cold toward the Lord. They were not worshiping idols, as they had before their Babylonian exile, but their worship of God was only outward ceremonies.

Much of Malachi's message from the Lord was to tell both people and priests of their evil ways. Many times he did this in the form of statements that should have brought home to the people their sins. But instead of confessing them and repenting, they answered back impudently!

For instance, when the Lord said, "I have loved you," they replied, "*Wherein* hast thou loved us?" When He told the priests that they despised His name, they said, "*Wherein* have we despised thy name?" They had offered God defective animals for sacrifice, although no earthly ruler would accept a damaged gift, and their God was King of kings! Instead of repenting when they were told of their sins, they defended themselves.

Read Malachi 2:17. When Malachi told the priests that they had wearied the Lord with their words, they answered, "Wherein have we wearied him?" He said it was because they had spoken falsely about Him. They had said that He delighted in those who did evil, and the Lord had listened to their wrong talk! What do we learn from this? (That the Lord listens to what we say.)

Read Malachi 3:1. The first fulfillment of this Scripture has already taken place. Who was the messenger sent to prepare the way of the Lord? (John the Baptist.) Right. The Lord did come suddenly several centuries after Malachi wrote this, but instead of welcoming Him they rejected and crucified Him.

Jesus is coming again, and verses 3, 4 and 5 will then be fulfilled. The second coming of Christ to this earth is the one we read of in Joel and Zechariah, which will take place in the period of time called "the day of the Lord." Then He will judge the nations and will purify His people, so that all Jews living at that time will be saved. The Levites are especially mentioned here, because they were in charge of the offerings, and

Little Jetts Teach the Lesson

By Wade C. Smith

in Malachi's time only served the Lord for the living they received from doing so. But when the Lord changes their hearts at His coming, they will serve Him joyfully, careful that every detail of their work is according to His Word. Then their offerings will once more be pleasant to Him.

Now read Malachi 3:16. What did we learn earlier in this lesson about spoken words? (God hears them.) Yes, when the spoken words are wrong, how ashamed we feel when we remember that He heard them! But when they are good words about our blessed Lord, what then? (He hears them.) Indeed He does, and He records them in His "book of remembrance." He actually writes down when we think about Him!

Read verse 17. Those whose words and thoughts please the Lord are His jewels. And He will preserve them as carefully as a man would preserve "his own son that serveth him."

Read verse 18. People like to say, "There's good and bad in all of us," meaning, "We're all pretty good and will come out all right in the end." But God does not say this. He makes a clear distinction between the righteous and the wicked, between those who serve God and those who do not serve Him. And He will enable His people to discern the difference, too. The previous verses suggest that one of the great differences between the righteous and the wicked is in the kind of words that they speak.

Malachi ends with another prophecy of Christ's second coming to earth, and with a reminder to obey God's laws given by His servant Moses. There is also another prophecy of the future coming of Elijah the prophet. Although John the Baptist was the first fulfillment of this, the Jews did not accept him. So Jesus said that Elijah will yet come and restore all things. And after that Christ will come forth to judge this world in righteousness and to set up His glorious Kingdom.

Next quarter we will use the Scripture Catechism Card, "Our Works," 25c a dozen, postpaid. Order from V. D. Gunderson, Ferndale, Wash.

FERNDALE, WASH.

The Illustration Round Table

Rules for submitting illustrations for this department may be had upon request from the Editors, The Sunday School Times, 325 N. 13th St., Philadelphia 5.

A list of the lessons for the year 1959 may be had for 20 cents a copy, or $2 a dozen, postpaid, from the same address.

A Father's Faithfulness Rewarded.—*Mine eyes shall be upon the faithful of the land, . . .* (Psa. 101:6, Golden Text). A lonely Chinese soldier lad was scanning a scrap of old newspaper in the hinterland of Formosa. Suddenly his eyes fell on a most amazing item—his own father advertising to find him. To see his own name on this torn scrap of newspaper stunned him for a moment and then overwhelmed him with deep emotion. Father and son had been lost to each other for years through the cruel fate of war. During these years the father had sought refuge in Hong Kong and when deathly ill had heard and accepted the glad news of the Gospel. He grew in grace rapidly and became a devout Christian worker. He knew the power of prayer and when he advertised in the newspapers he steadfastly sought God's face that at least one of the advertisements might be read by his son, the only living member of his family. Time passed and the notices brought no response, but he kept on praying. Finally, to his great joy, he received a letter from his son. It was God who guided and watched over that discarded newspaper and saw to it that the precious notice fell into the hands of the son. It was the more amazing since the son was located in an area where no regular newspapers were being delivered.—*From The Alliance Witness. Sent by Elisabeth Edmunds, Hailsham, Sussex, Eng. Prize illustration.*

"Even So, Come."—. . . *and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts* (Mal. 3:1).

Quite suddenly—it may be at the turning of a lane,
Where I stand to watch a skylark soar from out the swelling grain,
That the trump of God shall thrill me, with its call so loud and clear,
And I'm called away to meet Him, whom of all I hold most dear.

Quite suddenly—it may be as I tread the busy street,
Strong to endure life's stress and strain, its every call to meet,
That through the roar of traffic, a trumpet, silvery clear,
Shall stir my startled senses and proclaim His coming near.

Quite suddenly—it may be as I lie in dreamless sleep—
God's gift to many a sorrowing heart, with no more tears to weep—
That a call shall break my slumber, and a voice sound in my ear,
"Rise up, My love, and come away, behold the Bridegroom's here."

—*From the Evangelical Christian. Sent by Mrs. A. E. Janzen, Hillsboro, Kans.*

Prepared for Testing.—*But who may abide the day of his coming? and who shall stand when he appeareth?* (Mal. 3:2.) There is a fascinating story of the building of the Imperial Hotel in Tokyo, Japan. Frank Lloyd Wright was the architect to whom was given this very difficult task. A vast amount of money was to be spent on this building and they wanted the investment to be a safe one. As you know, earthquakes are frequent in Japan. One of the most savagely destructive ones in history took place there in 1923, destroying one-third of Tokyo and most of Yokohama, killing 90,000 people in one of the most appalling tragedies in human history. Mr. Wright patiently, carefully studied the situation and found that about eight feet under the surface of the ground, there was a huge layer of mud. He conceived the unorthodox idea of building the hotel on this—floating the building on a lake of mud just as an ocean liner rests on the sea. It took four years to build this most difficult of all structures. Ridicule was heaped upon Mr. Wright by an army of critics but he kept right at his work until the Imperial Hotel was completed, a grand and magnificent landmark in the Orient. Then came the most frightful earthquake in half a century. Tokyo heaved and tossed in a horrible nightmare of falling buildings, choking dust, screams, groans, and wails. When it was over, the city was prostrate, crushed. But, rising above the desolation about it, the Imperial Hotel stood as a testimony to the wisdom and skill of its builder who had made it in such a way that it could meet the test. Just as the architect prepared the Imperial Hotel for the earthquake by structural wisdom, God prepares the Christian for testing by giving to him the Spirit of God, the Word of God, and the name of Jesus as his energizing, enervating, enabling power.—*From Grace Broadcaster. Sent by M. Irene Jury, Glendale, Calif.*

He Makes No Mistakes.—*He shall . . . purge them as gold and silver* (Mal. 3:3). A young businessman who had been severely tested, and whose heart was again and again tempted to rebellion during the process of trial, came to a Christian worker for help. His motherless babies, two and five years old, clung one to each hand. Though still in his early thirties, his hair was snow white from the hours of anguish through which he had passed. An income of twenty thousand dollars a year was gone. His capital was swept away. His home was gone. His car was up for sale. Stripped of everything but the two loved children, the big, broad-shouldered young father, towering over six feet, looked steadily at the Christian worker and said, "In looking back upon my sufferings, I find that God makes no mistakes!"—*Source not known. Sent by the Rev. W. P. Shelley, Sunbury, Pa.*

Is Your Name Written There?—*A book of remembrance was written before him for them that feared the Lord* (Mal. 3:16). In the Chapel of St. George, in Westminster Abbey, is a memorial of World War II. It consists of four bound volumes that contain the names of the 60,000 civilians who were killed in the city of London by enemy action. One volume lies open on the shrine and a light shines down upon the typescript names that appear on that opened page. Each day a page is turned. Thus will the names of those who were rich or poor, titled or of the common people, old or young, healthy or ill, sound of body or crippled, famous or infamous, stand together to be revealed in the light for all to see as a page of the book is turned each day. It is a book of death. There is another book—the Book of Life. It is in Heaven. In that book, too, will be found the names of men and women from all classes and conditions on earth. All will be in the light, and all will be honored of God. For the Book of Life will reveal, in that coming day, the names of all those who through faith in God and His Christ will have been regenerated from death to life. The names of millions upon millions will

not be found in that book, however; for it will not carry the names of any who will have died in their sins because they rejected the Son of God. They will be judged, rather, by the things that are written in still other books, according to their works. "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). In such a way the beloved Apostle John concludes the record. It is a glorious thing, a source of untold peace and joy in these momentous and tumultuous days, to be able to *know* by divine revelation that one's name is written in the Book of Life from the foundation of the world. This assurance is not presumption; it is taking God at His Word and resting in it.—*From Our Hope. Sent by Martin M. Hyzer, Andes, N. Y.*

Reflectors of His Loveliness.—*And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels* (Mal. 3:17). The permanence of gems is compared to the everlasting hills. The kings of Egypt were buried with their treasures, and thousands of years later, when the dust of ages was wiped away, the gems are found to retain their brilliance and loveliness. Salvation is eternal and not something that is put on today and discarded tomorrow. The Lord takes infinite care to protect and safeguard His jewels. Earthly stones are kept safe behind the massive steel doors of concrete vaults and are covered by fabulous insurance. God has deposited His treasures in Jesus Christ, and the honor of His name is our assurance. As the high priest of old carried the breastplate of twelve stones on his bosom, so Christ carries us on His loving heart. The purpose of jewels is adornment. Their beautiful coloring and brilliancy has long been the pride of men. A stone has no light in itself. Rather it serves to refract and reflect the light of the sun. Our calling as Christians is to reflect the loveliness of Christ by saintly living and devoted service.—*From Watchman-Examiner. Sent by B. M. Dobbin, Richmond, Kans.*

Good Deeds—but Worthless.—*Then shall ye . . . discern between the righteous and the wicked* (Mal. 3:18). A man once said, "I had a queer five dollar bill the other day. It had done a heap of good. It had paid a widow's rent and bought food for hungry children. It had squared up four accounts; made a church treasurer happy when he found it on the collection plate; made the sexton happier when his back salary had been paid with it. After a time it came back to the bank whose name it bore, and, lo, the teller threw it out to be burned!" "What's wrong?" asked the depositor who had brought it in. "Counterfeit," said the teller. All its good deeds did not enable the bill to pass the bank, where it really counted, when its real character was discovered." Good deeds which do not grow out of faith in God are counterfeit, devoid of value in His sight.—*From the Expositor. Sent by J. A. Clark, Southport, Eng.*

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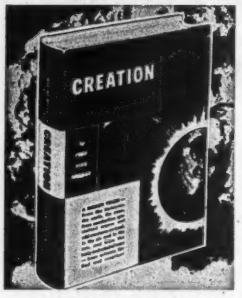

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For Junior Teachers

By Ruth E. Dow

The Gift That Pleases God
(Mal. 3:16-18; 3:4)

When He cometh, when He cometh,
To make up His jewels,
All His jewels, precious jewels,
His loved and His own.

He will gather, He will gather
The gems for His kingdom;
All the pure ones, all the bright ones,
His loved and His own.

Little children, little children,
Who love their Redeemer,
Are the jewels, precious jewels,
His loved and His own.
—William O. Cushing

A TEACHER who has a diamond may show it and speak of its value. As this article is being written, Queen Elizabeth of England has arrived on this continent. Magazines will have pictures of her and her jewelry which will be available before the time for this lesson. The *National Geographic Magazine* has pictured her jeweled crowns and insignia (colored: Sept. 1953, pp. 311, 324-326; black and white: Apr. 1958, p. 575). Or show valuable single stones in this country from the colored plates of the same magazine (Dec. 1950, p. 791; or Apr. 1958, p. 568).

God's jewels, His "special treasure" (margin), are not precious stones, but people! Some of God's jewels are in your schoolroom! Some wear aprons in kitchens. Some are in dirty overalls in garages or factories. Like diamonds when first found in the ground, God's jewels may be plain or unlovely now. Usually there are only a few among a mass of other material.

Did anything like this ever happen to you? You invited someone to Sunday school, and he said: "Go to Sunday school? Stop playing; get all dressed up and sit around and listen to some old fool talk about the Bible! Not me! Who has the best job: my father who never goes to church, or your father who is so religious? Look at that clever Charles! He cheats on his tests, but he gets the high marks! Kent steals and swears, but what does God do about it? Nothing! I tell you going to Sunday school and being so awful good doesn't get you anywhere!"

In Malachi's time, when people were saying things like that (read some of the clauses in Mal. 3:14, 15), Malachi had this message about the few who kept true to God (read vv. 16-18). Is there such a little group in your school? At least, you meet here at Sunday school to think about God. Does the Lord notice? Are your names written in His book? Some day you and everyone else will see what a difference it makes!

Would you like to see what happens when God's books are opened on the judgment day? (Read Rev. 20:11-13, 15.) This afternoon you may like to read the last two chapters of the Bible, and imagine yourself in the lovely home city made of jewel-stones, and see the happiness God has prepared for those whose names and faithfulness are written in His book. You will be glad to be one of His jewels!

"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7, Memory Verse).

The Lord had His jewels in the old days as well as now. (Prepare a review game of Moses, Ruth, Esther, Job, and the Major and Minor Prophets by writing the name of each individual on colored paper cut in the shape of a precious stone. Award each "jewel" to the pupil who identifies the person written on it. At the close see who is the richest in "jewels." Award bookmarks for the Minor Prophets, and stars for the last Memory Verse.)

ORONO, MAINE.

For Primary Teachers

By Helen E. Odenwelder

TODAY we are going to look into the last book of the Old Testament—the Book of Malachi. It will be a long, long time until we have another lesson from the wonderful Old Testament, so we are going to want to listen as carefully as possible to learn the lessons that God has for us in this book which was written by a man known as "The Messenger." The message of "The Messenger" is important because it is God's message.

The Messenger's Book of Malachi was written to God's people after they returned from Babylon. Do you remember why they had been taken there? Because God was allowing them to be punished for their sin. And do you remember what their sin was? They had turned from worshiping the true and living God of Heaven, to worshiping false, make-believe gods—gods made of wood and stone. Many of God's people finally repented of their sin and were allowed to return to their homeland. It was after their return that Malachi, the Messenger, wrote his little book.

In the very beginning of the book, God reminds His people that He loves them. This they should have known. But instead, they had doubted God's love—perhaps because they had been severely punished for their sin. God's people knew that there was one right way to worship Him. They were to bring perfect animal sacrifices to God's house. The men in charge of God's house, the priests, knew this, too. But do you know what the people and the men in charge were doing? Instead of their very best animals, the people were bringing their useless, lame, sick animals. Imagine that! God had wonderfully brought them back to their homeland, and instead of worshiping Him perfectly, they were giving Him not their best but their very worst. Even if the people were willing to worship God in such a dreadful way, you would have thought that the men in charge of God's house would have warned them. But, no! These men were as bad as the wor-

Please pray for the contributors and staff of The Sunday School Times, and for God's blessing on its contents.

shipers. As a matter of fact, the men in charge were not serving the Lord with joy and love for Him. They were doing it so that they could make money. Wicked, wicked servants of God! We are not surprised, then, to read that they were even complaining as they served God. As Malachi, the Messenger, warned the people long ago, so God warns each of us today: our worship of Him is to be done out of a heart of pure love; our service is to be done gladly and not just because we desire money or any other thing.

God's people were doing something else that He had told them before was wicked. They were marrying those who did not love and honor Him. No wonder they were worshiping God imperfectly. The heathen people did not want to have anything to do with the true and living God of Heaven. Before too long, then, God's people were getting divorced. God hates divorce. It is His purpose that when a man and woman marry they become one for their whole lives. How disappointed God was! He had meant His people to be witnesses of Him to those who did not know or love Him. Instead, they were practicing the same things as the heathen before whom they were to have been witnesses. In addition to everything else, God's people were robbing Him. Oh, they did not steal money out of the offering plate. They did worse than that. The law of God was that His people were to give Him part (10 per cent) of all their money and all their crops. But they were not doing that. They were keeping everything for themselves. And God said that was robbing Him! If God's people did not repent and turn from their sin, He would have to punish them again. This He did not want to do.

There were, I am happy to say, those who did love and fear God. They often visited one another and encouraged each other. The Lord took an interest in their work. He counted those who loved and feared Him as a special treasure of His. He promised that He would help them to overcome evil. What He promised them He promises us today. "Only fear the Lord, and serve him in truth with all your heart" (1 Sam. 12: 24).

MILLERSVILLE, PA.

The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, September 27

Auditing Ourselves

(Rom. 14:1-12)

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THE theme for this Christian Education Week is "Stewardship," and it is suggested that we think of it, not so much as an accounting of the money that has been entrusted to us, but rather as an auditing or checking of our spiritual assets, our liabilities, and our dividends.

As followers of the Lord Jesus, God has committed to us certain marvelous treasures and privileges. He expects us to guard them and to administer them wisely. Some day He will require an accounting of us. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:1, 2).

Perhaps the first great asset that has been given us is that we have been chosen by God and predestinated to the adoption of children, redeemed by the blood of Christ (Eph. 1:4-7). None of us would have known about Christ and none would have had the disposition to search after Him or to receive Him into our hearts had not God first reached down to provide the way of salvation and to draw us to Himself. Salvation is all of grace, and is in no way the result of our disposition or effort.

Another great trust that God has committed to us is the truth of the Gospel of salvation (1 Cor. 9:17; 2 Cor. 5:19). With Paul, we may well exclaim, "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.) We have this treasure in earthen vessels (2 Cor. 4: 7), and our part is to give it out to the uttermost parts of the earth.

God has also committed to us His Word, given by inspiration and profitable for teaching, reproof, correction, instruction in righteousness, that we may be complete and supplied with good works (2 Tim. 3:16, 17; 2 Pet. 1: 16-19). As His stewards, God expects us to distribute His Word and to make it known by word of mouth, and by all means to exemplify its teaching in our hearts and lives.

What is more, God has placed many of us in a land where there is no restriction on the Word of God. Anyone may possess and distribute the Scriptures and may have the privilege of telling others about them. This is a marvelous asset that many who are not so privileged covet.

Now let us notice some of the liabilities that we must take into account if we would make an honest audit of ourselves. Because of the fall of our forefather, Adam, and our inheritance of a fallen nature through him (Rom. 5:12-14), we naturally are disposed to sin and the works of the flesh, a long and unpleasant list of which is given in Galatians 5:19-21. God has, through the death of Christ on the cross, made provision for this old nature or "old man" to be crucified with Christ (Rom. 6:6), and so that we may walk in newness of life by reckoning upon what Christ has done for us, and by refusing to let sin reign in us (Rom. 6:4, 11-13). Never-

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theless that liability of our old nature is not eradicated in this life, and it must be taken into account through the day-by-day and the moment-by-moment yielding of our members as instruments of righteousness unto God (Rom. 6:13). We need not live under the liability of our old nature, but it is necessary for us to make sure that we are walking in the light and power of the Spirit of Life in Christ Jesus, who is the answer to and victory over every sin that we are heir to (Rom. 8:1-3).

Now, having considered some of the assets and liabilities in our auditing, what are some of the dividends that we may expect from the treasures that God has entrusted to us as His stewards?

First should be named the assurance of eternal life (Rom. 6:23). This dividend no man can take from us (John 10:28, 29; 3:16).

Then, there is the dividend of escape from judgment for sin. While believers will stand before the Judgment Seat of Christ to give an account for the deeds done in the body (Rom. 14:10; 1 Cor. 3:13-15), the penalty will be loss of gifts or crowns, and not eternal death or separation from Christ. That penalty has been paid once for all by the Lord Jesus upon the cross, and those who trust in Him are forever free from that jeopardy.

There is a dividend of rewards, and of the Lord's "well done" for faithful service (Rev. 22:12).

There is a dividend of "joy unspeakable and full of glory" (1 Pet. 1:8), that comes from knowing Christ and looking forward to His return.

There are the dividends of comfort and strength and assurance that come through the reading of the Scriptures, and which will be as honey (Psa. 19:10); as milk for nourishment (Heb. 5:12, 13); and as strong meat for strengthening (Heb. 5:14) to all those who are willing to avail themselves of it.

There are many other dividends too numerous to mention here, but which are mentioned in full in God's Word and which we can know about and be refreshed by, as we read and study the Scriptures.

No audit serves its purpose unless a balance is drawn and an appraisal is made. We should not close this meeting without asking the Spirit of God to speak to our hearts and show us just where we stand as individuals.

Have we appreciated fully the assets that God has placed at our disposal?

Have we accepted and put into operation the plan He has made for overcoming our liabilities?

Are we enjoying, here and now, the dividends that are possible through His grace, and are we looking forward with joy and anticipation to the fulfillment of all the dividends He has for His children when the Lord Jesus returns?

PHILADELPHIA.

It Is Far Better To Be With Christ

(Continued from page 689)

of it has brought great comfort and satisfaction to me, and has often sustained me in the dark hours of sorrow.

The rich man could feel. He was in anguish, in torment. Lazarus could feel. He was happy and comforted. He was in Paradise, the very meaning of which is a place of surpassing delight. His joy is now unspeakable as compared to his sufferings on earth. He can now understand that these sufferings were "light affliction" working for him "a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

Revelation 14:13 speaks of the consciousness of those who die in the Lord. To be sure, the particular class and the time here referred to are still future, but it is equally true of those who die in the Lord now. They are blessed; that is, happy, and therefore conscious. They are at rest. Their labors are over, and their works do follow them.

Paul said that to depart and to be with Christ was very far better than to abide in the flesh (Phil. 1:23, A.S.V.). But it would not be very far better if there were no consciousness after death, and if one could not feel, and think, and know. He said, "to die is gain," but there would be no gain if there were no consciousness and if one could not experience pleasure, and delight, and realize and know.

I believe the Apostle Paul in 2 Corinthians 12:1-4, is recounting a marvelous experience which was his own, and that he was in Heaven at the time. He was very much alive, he was very conscious, and he heard unspeakable words—unspeakable because it was not

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lawful for him to utter them. The Lord had sealed his lips concerning the language of Heaven which he had heard. It seems that he could have spoken if he had not been forbidden. He was ravished with that experience. He was in the third heaven. It was after this experience that he said he had a desire to depart and be with Christ which was very far better. Can you wonder that he had such a longing to depart this life when he knew something of the glories that were awaiting him?

(To be continued)

The Leprosy of Self

(Continued from page 688)

he spake unadvisedly with his lips." It was this evidence of the self-life that proved so costly.

5. *Leviticus 13:29-37.* (1) These verses show the leprosy in the head, or the beard. Here it means natural ornamentation. This indicates the manifestation of self in appearance. One of the best illustrations of this in the Bible is that of Absalom, found in 2 Samuel 14:25: "But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him." But there we find a manifestation of self. He was proud of his beauty, and that cost him his life; for in chapter 18 we read: "And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away" (v. 9). He was caught in the pride of his natural beauty, and it meant his undoing. Furthermore, we read about Satan: "Thine heart was lifted up because of thy beauty . . ." (Ezek. 28:17). Let us beware of natural ornamentation; beware of our natural beauty—it may be leprosy.

(2) Neatness, tidiness, good taste in dress, etc., are not manifestations of self in themselves, but pride of dress is the borderland to it; so beware of the things that you have by natural ornamentation. Always remember the words of 1 Corinthians 4:7: "What hast thou that thou didst not receive?" You might have been born looking pretty; you might have been born some other way. But, beware either way; it may be leprosy. I think it was A. J. Gordon that enumerated these forms of self: pride of race, pride of place, pride of face, pride of grace, pride of lace (dress). Have you any of these?

6. *Leviticus 13:40-46.* This time, the emphasis is on the head, not particularly the head with its natural ornamentation of the hair, but the head itself. And we see this stressed in verses 42 and 44: "And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead . . . He is

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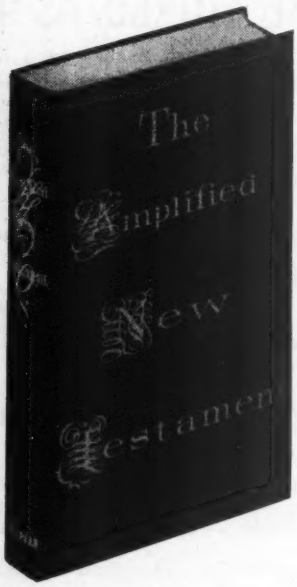

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a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head." This differs from the one in the head and the beard, for this has to do with the head without the hair (v. 40), which represents natural ornamentation, while this means something else.

(1) The leprosy of the head is a type of self in the reason, *rationalism*. "Man's intellectual faculties are, by the Fall, in a much worse state than his

Christian Fellowship Tour

(Continued from page 686)

Sight-seeing trips are arranged to all the places of interest, including a flight to, and overnight stop on, the islands of Hawaii and Kauai, stopping at the picturesque Kena Palms Hotel and Coco Palm Lodge, respectively.

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Mr. and Mrs. Jaeger will again accompany the tour throughout. A card to him will bring to you an attractive folder containing costs and all other details. Write him at The Sunday School Times Co., 325 North 13th St., Philadelphia 5, Pa.

natural animal appetites, and want a much greater self-denial." William Law said that; how true it is! We do not believe in the evolutionary theory at all. Man came forth from God with a brilliant mind, able to speak, able to converse with God; but the Fall ruined the faculties of the mind. And as self tries to get it back by reason, it is turned into rationalism.

(2) There is the manifestation of self in judging others; the head here means the judging faculties. Beware of your judgment of others; it might be a manifestation of self in you. Remember the injunction of the Saviour in Matthew 7:1, "Judge not, that ye be not judged." The Apostle Paul said in 1 Corinthians 4:5: "Therefore judge nothing before the time . . ." As a matter of fact, God has not made us judges of one another. So we need to beware of this form of self in the head.

7. *Leviticus 13:47-49.* The implication of this passage is that there might be leprosy in the garments. Garments in the Bible are often used as a type of habits of life. When we speak of a person's riding habit, we mean the clothes he wears for riding horseback. It is the old English word that often means the life practices.

So here, the garments mean the daily habits of life, our daily conduct; and we have to beware that selfish habits do not manifest themselves. We have to guard against self-love, self-esteem, and self-seeking; they are the essence of self-life. Paul's estimate of himself, apart from Christ, is seen in Philippians 3:4-6.

In conclusion, I want to repeat that this thirteenth chapter of Leviticus is not primarily for the medical doctor. Indeed, the leprosy of this chapter is scarcely known. It differs from the leprosy in the world today. God wants us to learn from this chapter the leprosy of self. The seven phases are the sum total of the many manifestations of the self-life. May God by His grace and by His Spirit kill this old self in us, put him to death, and keep him in his place.

EDITOR'S NOTE.—Copies of this article in pamphlet form may be had at 10 cents each, 6 for 50 cents, 12 for $1, from Dr. Arthur Petrie, 5400 Keystone Place, Seattle 3, Wash.

For Family Worship

By Ernest M. Wadsworth, D.D.

Daily Bible Readings on the International Lessons, issued by the International Sunday School Lesson Committee.

September 21 to 27

Mon.—Malachi 1:6-8, 11.

Unacceptable Offerings.

PRAYER SUGGESTIONS: "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." An offended God must be, of course, indifferent to our proffered services. Unless we please the Lord by full obedience we cannot do one thing acceptable to Him. Unless we obey Him from the heart He accepts no service that we impart. "To obey is better than sacrifice" (1 Sam. 15:22). Be careful to keep short accounts with God. Righteousness counts more with God than rich gifts. "If God does not accept thy person, He will certainly ignore thy gifts." *Pray for the Detroit Bible Institute, Detroit.*

Tues.—Malachi 3:1-6.

Messenger of the Covenant.

PRAYER SUGGESTIONS: "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." The view of Messiah-Immanuel here embraces both appearings. The prophets saw little of the age of grace to the Gentiles. They saw clearly the kingship of Christ, but knew very little about His atoning death so well typified in the Old Testament. Thus many in our day similarly err in overlooking the behavior called for by the Gospel, while stressing the message and prophecies of the Gospel. Little is said to saints nowadays about sin, righteousness, and the judgment seat of Christ. *Pray that God will bless Baptist Mid-Missions, Cleveland.*

Wed.—Malachi 3:8-12.

"Will a Man Rob God?"

PRAYER SUGGESTIONS: "Ye are cursed with a curse: for ye have robbed me, even this whole nation." God not only claims one day of every week for holy purposes, but He also must be honored without hesitation by our gifts proportioned to our prosperity. Habits of early years persist even though God's blessings have been much increased. Robbing God is a general practice among most Christians. Are you honoring the Lord with your substance? (1 Tim. 6:17-19; 2 Cor. 9:7.) *Pray for the Best Seller Publicity, Chicago 2.*

Thurs.—Malachi 3:13-18.

A Faithful Remnant.

PRAYER SUGGESTIONS: "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Be careful to live constantly aware of God's presence. He is not far from any one of us. "In him we live, and move, and have our being." Let the truth of Psalm 139 be constantly with you, and then you will likely live as you would die—in fellowship with Him. You will do this if you keep always in the light of His truth. *Pray for the Association of Baptists for World Evangelism, Inc., Philadelphia.*

Fri.—Malachi 4:1-6.

"Sun of Righteousness."

PRAYER SUGGESTIONS: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." The titles of Christ are all special revelations of His divine character and conduct. Here He stands in opposition to the Prince of Darkness. He is the Light of the world. The title befits His righteous life and kingdom.

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It is the indicator also of what should be the character of all the saints—"The *righteous*" (Psa. 1). Do you glory in Christ as the righteous one? There was no deceit in His mouth. Even the devils called Him the "Holy One of God." Our unholiness appears more and more as we see "Jesus Christ the righteous." *Pray for American Scripture Gift Mission, Philadelphia.*

Sat.—1 Corinthians 1:1-9.

Called Into Fellowship.

PRAYER SUGGESTIONS: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." Fellowship with the Father and the Son and with His people constitutes the chief blessings of the Christian life. And this fellowship is to be eternal. As the hymn says: "When we've been there ten thousand years, . . . we've no less days to sing God's praise than when we've first begun" (John Newton). Make more and more of the business of abiding in Christ, communing with God, the fellowship of the Spirit, and of the communion of saints. *Pray for the Bible Meditation League, Inc., Columbus, Ohio.*

Sun.—2 Corinthians 9:6-15.

Christian Giving.

PRAYER SUGGESTIONS: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." God is a grand and glorious giver. He gives openheartedly and openhandedly to both the righteous and the wicked. His sun and rain fall on the fields of the atheist as well as the devout. Has the Lord been good to you? Are you duly thankful? Do you make it your concern to be benevolent and liberal? Is your giving rising with increase? God still watches how His people make their gifts. Is He satisfied with your brand of benevolence? *Pray for Bolivian Indian Mission, Plainfield, N. J.*

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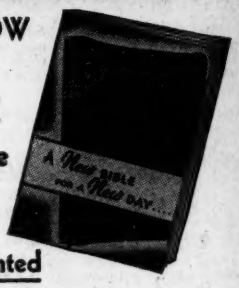

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